

tion is conditioned on our obedience to the great commission. Now it is preach, or perish; evangelize, or fossilize! Be a saving church, with girded loins and burning lamp, carrying a lost world on the heart day and night; or be a secularized church, laying on the heart of this present evil world, and allowing it to gird you and carry you whithersoever it will. Which shall it be?"

—An African woman came into possession, by some means, of an English Bible. She and her people had heard a little of the great Gospel; they knew something of what the book was; and the woman was filled with delight in its ownership.

But alas! it was written in a strange tongue, and those who could interpret it were far away. Still something must be done with so rare a treasure.

After consultation, a day was set, notice was given, and, at the appointed hour, the Bible was laid on the stump of a tree in an open space. Then the natives began to assemble, took their places in a circle about the spot, and, after waiting for a time in reverent silence, quietly dispersed. Can it be doubted that the Father, who seeketh those to worship him who shall worship him in spirit and in truth, was there in their midst, and accepted gladly the poor, maimed service, which was all that they had to offer him?

Is there any inspiration for us in this little incident? Is there any reproach in it for us?

—A little boy who had been to a Christian school had made up his mind that he would worship idols no more. Some of his relations determined to force him to worship them. They beat him, but it was of no use; he only became more determined in his mind that he would never worship them again. One day they took him to the temple and tried to force him to go on his knees and knock his head to the idol, but he stoutly refused.

At last they threatened to throw him into the river which was flowing near by. "Throw me in," said he, "if you like; but I will never worship wood and stone again. Jesus is the true Savior, and I will worship Him only." They took hold of him and pitched him into the water. One of his relatives, however, rushed after him and picked him up again. When out of the water the first thing he said was, "You have not succeeded. While in the water I never prayed to the idols; I only prayed to Jesus." A brave little boy that! May you all be as brave; brave for God; brave for Jesus; brave for the missionary cause; brave for the salvation of the world.—*Gospel in All Lands.*

#### WASHINGTON CITY ECHOES

The President's call for 300,000 volunteers deeply impressed me. Why is it so hard to find volunteers for Christ's army? Why is it that so many seem to wait till they are "drafted" into service? After all the real soldier of the cross is a volunteer. The

Captain of our salvation was a volunteer. Of His life He said, "No man taketh it from me, but I lay it down of myself." John 10:18.

The volunteer service gives joy; the "drafted" soldier of the cross (?) acts after the compulsory system; no real joy in this. You can always tell these "drafted" fellows, because they always tell by their actions that their religion goes very hard with them. Their highest ambition seems to be to get through with the very least cost possible.

The Master said, "I am among you as one that serveth," and He says to us, "Occupy till I come." This means not only active and constant service, but willing and grateful. The real servant of Jesus Christ does not make excuses when the call to duty rings in his ears.

True, he may be a very good "church member; make a fine show on "dress parade;" may say some nice little prayers now and then, and appear very solemn and grave, but when the real tug of war has come, and the kind of soldier spoken of in 2 Tim. 2:3 is needed, you look for him and lo! he can not be found. He got very sick just about the time he was actually needed and had to be taken to the hospital. Paul found many of this class. 1 Cor 11:30.

It would require but little preaching to get sinners to accept the Savior, if only we could once get our hospital subjects disposed of.

A certain Evangelist from England who was preaching in this city a year or so ago, said, "People often wonder why there are not more sinners converted." He said, "I'll tell you why. It takes the preacher six days out of seven coddling up the saints."

Perhaps it would not be altogether safe to say that the Evangelist was entirely mistaken.

The government employees in this city are granted one month's "sick leave" per annum; many of them have been abusing this kind favor, and there is strong talk of repealing this act. Clerks have frequently been playing "sick," and have been excused from service, while they have been having a good time and drawing their regular salary at the same time. Employees who thus abuse such a kind privilege deserve to be dismissed from service.

"Of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God . . . and hath done despite unto the Spirit of grace? Heb. 10:29.

"And they all with one consent began to make excuse." Luke 14:18.

The true soldier not only "endures hardness" for Christ's sake, but he is always at his post, and never says, "I pray thee, have me excused." He never wants to play off on his "sick leave." Why is it that men and women professing godliness—professing to be soldiers of the cross, will persist in making excuses from service in the absence of the Son of God, that they would not think of making in His actual, personal presence?

But I had no thought of writing this when I began this letter. Well, "What I have written, I have written," and I believe it is the truth. Let us stand by the truth. It will pay "even though it be a cross." Brethren often inquire, "How does the doctrine take in Washington?" Now that depends upon what is meant by the term doctrine.

One thing I do know is this: that the people here are like they are every other place—slow of heart to accept that which is unpopular, and unfortunately, or rather fortunately, the "doctrine of the Brethren" seems to have a godly share of unpopularity in it, especially is this the case with reference to the ordinances.

For instance the ordinance of footwashing. That seems simply a terrible thing—an awful innovation.

And it is not strange how easy it is to find reasons (?) against doing a thing, especially if you would be real anxious not to do it. To illustrate: Did you ever notice how common it is for people to say in regard to footwashing, "Yes, I know Christ did it, and He plainly told his disciples also to do it, but then he meant." Yes, He meant something else—didn't mean exactly what He said and did!

Now turn to the teachings of Christ in regard to the Lord's Supper, or the Christian Passover, as observed by the brethren, and then you will hear those same people say, "O, that is not clear to my mind; it is too complicated; if Christ had plainly taught it and commanded I would have no more to say." etc. Strange very strange indeed!

In the one case Christ plainly taught it, and enjoyed it, even commanded its observance in the plainest kind of language, after first giving the example Himself by stooping down and washing His brother's feet. Then, it is said, I do not think He meant that we were to do what he did and commanded."

And in the other case they say, "Well, He may have meant it, but it is not stated just so clearly to my mind, therefore, I can not accept it."

And so it goes. I'm rather inclined to believe that it would require much less argument to get people to accept these doctrines, if they were not so unpopular.

The language of Naaman's servants, (2 Kings 5:13) is applicable here.

W. M. LYON.

315 9th St., S. E.

#### Our Dead

JACKSON.—Mary J. Jackson was born July 5, 1827, died March 7, 1898, aged 70 years 8 months and three days. Sister Jackson was born in Virginia was brought to the state of Ohio by her parents at the age of three years. They located in Muskingum Co., remaining there until the year 1854 when she came to Wabash Co., Ind., where the greater part of her life was spent in the following winter. She united with the Wesleyan Methodist church and was faithful to her convictions until November 11, 1886.